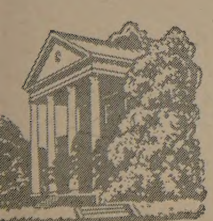
CHRISTIAN EDUCATION

FINDINGS

EVANGELICAL AND REFORMED CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

JUNE 1958

A summertime story hour



5 Christian Faith and Contemporary Literature

9 How to Choose Church School Courses

11 The Pressure That Holds

13 Important Revisions

14 Seabury Series Reviews

CH DIV SCH OF PACIFIC
THE LIBRARY
2451 RIDGE RD
BERKELEY 9 CALIF F

Letters:

• Opposed to Released Time

I read with interest and much concern the article "Shared Time for Church and School" in the February issue of FINDINGS. I have had firsthand experience with "released time" and have given it much thought. I admire Mr. Larson's enthusiasm, sympathize with his hoped-for ends, and could not disagree more with his proposed method.

We Americans are pragmatists and evaluate everything from the angle, "Does it work?" From one standpoint I suppose released time does work. Some children are getting an extra hour of religion each week; others, who do not attend church on Sunday, are being exposed to an hour of church indoctrination. But even from a pragmatic standpoint, I feel the program defeats its own purpose and is unhealthy for the Church, for parents, and for children.

My first objection is the danger that many parents will be encouraged to shed their own responsibility for their child's religious growth. It is a means by which they salve their consciences for not providing religious teaching at home or at church. Many children come to released-time classes who do not come on Sundays or at any other time. If parents are willing that their children attend released time, I believe that, with a friendly approach from the Church, they would be willing to make the effort of taking their children on Sunday. If not, this indicates an indifference which the Church ought to face boldly; it should not leave the religious instruction of children to another community group. This responsibility is one between family and Church, not between family and schools and state.

Another objection to released time is its introduction of an element of pressure. Parents are pressed by other parents or by their children into permitting the children to enroll because "Everybody goes!" Children are under pressure, too, to do as most of their classmates do lest they be "different." Yet released time also deprives pupils of time they need for regular classwork.

I believe that released time tempts the churches to look to the state for special favors, thus weakening the churches and strengthening the state. If the Church has failed to reach people, why should the public schools or the state be called to the rescue? Even if children are led through released-time activity to join a Sunday school, I believe it is a poor precedent for the Church to use the schools for recruiting.

Advocates of released time affirm that this program helps children to integrate "religious" and "secular" instruction. Children surely need help in integrating their religious faith with all their intellectual pursuits, but I do not believe that released time can bridge this gulf any more than the schools themselves can do it. This is the function and responsibility of Church and home.

(The Rev.) Thad Harris
St. Luke's Mission, Libby, Mont.

• Help For Musicians

Mr. Sydnor's column, "What the Church Is Teaching Week by Week," is of great value to the church musician who plans his service music according to the theme of the day. Many of us do this and prepare similar outlines of the Church Year relative to music selection. I have developed my own incomplete system over the past few years, but I always feel inadequate when attempting to analyze the lectionary. Here is the principal value to me of this column.

I would like to see these articles reprinted in book form with an appendix listing appropriate hymns and anthems for each Sunday. The Hymnal's Liturgical Index is presently undergoing revision. Could not the Joint Commission on Church Music extend their research beyond the selection of hymns?

Jack Edwin Rogers
St. John's Church, Knoxville, Tenn.

THE QUESTION BOX

We are uncertain about the kind of worship we should hold for our preschool children. Before I came to this parish, the threes, fours, and fives used to meet together in the parish-house chapel for ante-communion, including the Gospel for the Day and the Nicene Creed. This year the five-year-olds alone go to the chapel for a modified service; we have substituted the Apostles' Creed for the Nicene. The younger children go to the chapel at another time for a very, very simple service which is led by the supervisor.

What is best for three-, four-, and five-year-olds?

(The Rev.) Francis W. Hayes, Jr.
St. Timothy's Church
Catonsville, Md.

We asked Mrs. Harold C. Kelleran, Director of Christian Education for the Diocese of Washington, and Miss Mary J. Pyburn, Preschool Editor of the Seabury Series, for their advice. This is what they replied:

Some people think that preschool children should attend church with their parents for whatever service the local ethos provides. Others think they ought to have no formal worship of any kind. Each of these positions is claimed to be "successful" and in each case people say that children "love" it—that most dubious of judgments.

Another complicating factor is that there has been a recent shift in the view of educators about giving children words or concepts which they cannot understand intellectually. We used to take a strong position against exposing children to anything beyond their immediate reach. Now we know that children often apprehend what they cannot understand intellectually. So we are less worried about the possible impact of some words. (But in our opinion this does not let in ante-communion and the Nicene Creed!)

To speak in a more positive vein, we believe the service should be *very* short; ten minutes is an absolute outside; six would be better. It should be led by a person who likes doing it. This person should himself enter into the act of worship, not "put on a service for the children." Sometimes the impression is given that a leader is putting on a little show for the children, coercing them into cooperation. Other leaders, however, seem able to induct small children into the presence of God. Part of their success is a quiet, caring manner; part is an evident concern for the children, expressed in pace and timing; part is a sense that the teacher is really participating in an act of worship. All adults present should set an example for the children to follow as the leader gives directions to kneel, sit, and stand. These directions should be stated clearly. The chapel period should be a pleasant time for all concerned.

The material used should be extremely simple and should be used over and over again, since learning will have to be by rote. The children may just as well learn simple church phrases correctly as incorrectly. It is just as easy to say "Let us pray," as "Now we'll all say our prayer."

For music, carefully select some of the best hymns from The Hymnal 1940 and elsewhere. These should not be sung, but used only for background. It is important that the music be played well.

Preschool children should be given some opportunity to worship in the church with their parents, brothers and sisters, and other members of the parish family. If this is neither possible nor desirable on a regular basis, it should at least be encouraged on the great festivals and occasionally at the time of a baptism. The children should be prepared in advance for these services and should talk about them afterward.

CIRCULATION NOTICE

Christian Education FINDINGS is designed to coincide with the church school teaching year, September to June. In order to avoid the likelihood that renewal dates be overlooked in the middle of the year, all bundle subscriptions and all subscriptions ordered for parish use now automatically expire with the June issue following date of order. This means that you should renew your subscription when you order your church school materials for September.

Use the order form in *Preview—1958-1959* for discounts on both individual and bundle orders.

In order to prevent duplication, bundle orders must be approved by the rector of a parish.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.

THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and August by The Seabury Press

Edited by the staff of the
DEPARTMENT OF CHRISTIAN EDUCATION

Editor
THE REV. RICHARD UPSHER SMITH

Circulation Manager
THE REV. STEPHEN C. V. BOWMAN

CHRISTIAN EDUCATION

FINDINGS

Contents for June 1958 **Volume 6, Number 6**

ARTICLES

5 **Christian faith and contemporary literature** *are both concerned with the human predicament, says Dr. Edwin A. Penick, Jr., Associate Professor of Religion at Randolph-Macon Woman's College. Great literature, even if it is not labeled "religious," can help us to rethink our understanding of the Christian faith.*

9 **How to choose church school courses,** *bearing in mind ultimate objectives as well as the immediate situation, is described by Irene M. Scudds, Director of Christian Education, Calvary Cathedral, Sioux Falls, S.D., and chairman of the committee which prepared "Suggested Courses for the Church School—1958-1959."*

11 **The Pressure that holds** *is the grace of God, says Louise Hatch in an article which describes the pressures that keep junior-high boys and girls from attaining maturity. Miss Hatch is field secretary in the Youth Division of the National Council.*

13 **Important revisions** *have been made in three Seabury Series courses. The Rev. John V. Butler, Rector, Trinity Church, Princeton, N.J., comments on them. Canon Butler is a member of National Council.*

14 **The Seabury Series:** *reviews of the second set of nursery cards, revised courses for grades one and seven, the first course for senior high school, and new materials for parents and for leaders of parents' classes.*

DEPARTMENTS

2 **Letters**

2 **The Question Box:** *Worship for preschool children.*

4 **Sight and Sound:** *Recommendations for a parish filmstrip library.*

18 **Speaking of Books**

20 **What the Church is teaching week by week:** *commentary for August and September.*

23 **Items:** *Important personnel changes and Department reorganization • Reprints available of recent* FINDINGS *articles.*

Acknowledgment: Photographs on cover and on page 11 from Clark and Clark.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, $2.00 a year. Bundle subscriptions, 5 or more copies to one address, $1.50 a year a copy.

Sight and Sound

A Parish Filmstrip Library

"We have bought a filmstrip projector and a screen. Now what filmstrips should we buy?" Such requests as this come often to my desk.

To many correspondents our answer is, Do nothing until you have bought John Bachman's little book, *How to Use Audio-Visual Materials.* (Association Press, $1.00. See the review in FINDINGS, January, 1958, page 17.)

The second recommendation, as suggested last month, is the purchase of the forthcoming edition of *The Audio-Visual Resource Guide* ($10.00) and a subscription to the *International Journal of Religious Education* ($4.00 per year) which will keep you apprised of all new releases and professional evaluations of them. (Both are available from the National Council of Churches.)

This may seem like an unsatisfactory answer to the question, but in reality it is the only answer. Each parish has its own requirements, its own potentialities, and its own limitations. It has its own program and emphasis. It has its own character and life. And this vitality and individuality should be expressed no less in its filmstrip library than in its book library, its track rack, or in the sermons given by its rector.

The proposed filmstrip library which follows, therefore, reflects of necessity an individual's taste. No second-rate material is included; we feel some other means of communication that is first-rate should always be sought. The primary purpose for selecting audio-visual materials is not to give variety in teaching methods but to provide the best possible means of communication.

This list has its limitations, of course. Viewers will inevitably disagree with some ideas represented in these filmstrips. But is that bad? One may always raise questions of disagreement or set forth something affirmative against a statement of error. That, precisely, is the gamble of debators—and the reward of their audiences—and it is a legitimate use of audio-visual materials.

Here, then, are materials we suggest as valuable in a filmstrip library, materials which will be used again and again and those which should be available for extraordinary circumstances. The list includes, with a few exceptions, all the filmstrips recommended in the Seabury Series since very stiff requirements were demanded by the editors. (These recommendations are indicated by *.) And, with only a few exceptions, the list includes only such materials as received the highest recommendation in the A.V.R.G. and the *International Journal.* All titles in this list are available for purchase from the Audio-Visual Library at "281."

A Suggested Filmstrip Library

Christmastide. Cathedral Films. There is a 33-1/3 rpm record to accompany this filmstrip. It is worth the purchase price, $10.00 with the record. This presentation is not for kindergarten.

**When the Littlest Camel Knelt.* Cathedral Films. The filmstrip with script costs $10.00. Another $5.00 pays for four 78 rpm records. In the right mood, anyone will enjoy this. It is not, however, as advanced a teaching tool as the filmstrip listed above.

**Palestine in Jesus' Day.* Christian Education Press. This single filmstrip cannot make up in quantity the data supplied in the old "Two Thousand Years Ago" series. But it is at least legible, which the former was not in every case, and it has great merits of its own.

Tamsy. Communication Associates. $5.00. There are great difficulties with this filmstrip, but many creative teachers edit it, rephrase the script in their own words, and come off with success. (*Tamsy* is a story based on the Twenty-Third Psalm.)

Our Old Testament Heritage. Christian Education Press, $5.50. The five parts—Abraham, Moses, the nation of Israel, Jeremiah, Habbakuk—will probably be used separately, according to the curriculum, from fourth grade to high school. For some adult audiences it may be used as a whole.

The Living Church. Westminster Press. Three filmstrips and three records or tapes. $48.50 silent. $65.00 including tapes or records. Those who because of circumstances have needed to use the Presbyterian film, *Fire Upon the Earth,* will be glad to have this far more usable and (from an Anglican point of view) far less objectionable presentation of Church history. There are portions which may be used with groups from junior age to Woman's Auxiliary.

Symbols of the New Testament and *Symbols of the House of God.* From the Cathedral Filmstrip Series, "Symbols of the Church." $5.00 each. $2.50 additional for each accompanying record. The records are worth the price since they also open the allied field of hymnology.

Symbols of the House of God. This may be uniquely useful to the parish beginning plans for new construction as well as to the parish seeking to help members appreciate the situation in which they regularly worship. *Symbols of the New Testament* has value during various church seasons and also affords an overview of the life of Christ.

**Symbols of the Faith* and *The Lost Symbols.* Cathedral Films. Purchase of the entire series of six filmstrips and records is justified. $33.75.

Patrick. Cathedral Films, "Heroes of God Series." $7.50 with record. Until further evaluation, this is the selection recommended from the series. The record is worth the price because of the leading actor's development of the central character. Some of the other actors present historical problems in terms of accent, however.

Martin Luther. Concordia. $10.00 with record. The flip side of the record provides another opportunity for learning and discussion. Based visually and aurally on the deRochemont motion picture, the sound filmstrip and record give a historically accurate and dramatic presentation of the Lutheran phase of the Reformation.

**George Washington Carver.* Artisan Production. $6.00.

**The Boy Who Got There By Himself.* Broadcasting and Film Commission. $5.50 with records.

Rumor Clinic. The Anti-Defamation League. $1.00. This four-frame filmstrip provides the basis for an experiment in the growth of rumors. A detailed guide gives directions.

**Christmas in Puerto Rico.* Congregational Christian Church. $8.50. Small children plan for and celebrate Three Kings' Day.

Manachan and Koji and *Tommy and Yoshi.* Society for Visual Education. $9.00 each, with record. $6.00 each, silent. These filmstrips are so basically sound in terms of missionary education that they will frequently be used long after the current Japanese emphasis.

**Sunday Around the World.* Broadcasting and Film Commission, $5.00. The following subjects are illustrated: getting ready for worship, calls to worship, traveling to church, types of church buildings, making the church beautiful, learning in church school, songs and prayer in church, learning from the Bible, bringing offerings to church, family worship at home. Interdenominational, with a missionary emphasis and a note of "ecumenicity" which will be disturbing to some, but heralded by others. —JOHN G. HARRELL

Christian Faith and Contemporary Literature

"American Gothic," by Grant Wood, courtesy of the Art Institute of Chicago, Friends of American Art Collection.

Summer affords added opportunities for reading. The Christian can elect from within the broad field of literature, classic and contemporary, books that will challenge and assist him to rethink and to reformulate his own understanding of the Christian faith.

by Edwin A. Penick, Jr.

CHRISTIAN spokesmen have evinced an awakening interest, in recent years, in the conversation that has always persisted between religion and the various forms of artistic expression. It is a conversation that, to the uninitiate, has often appeared frustratingly esoteric—a speaking-with-tongues that has cried out for an interpreter. Now, happily, interpreters are coming forward; and what to many once seemed jargon is being rendered intelligible. From the ranks of theologians and critics alike, voices are warning the Christian that he neglects the several contemporary art forms at the risk of impoverishing his own understanding of the scope and depth and urgency of his personal religious commitment.

The creative literature of our time—poetry, drama, and fiction—has compelled its legitimate share of attention in this conversation. Several books published within the past few years provide tangible evidence of the freshly felt need on the part of the Christian theologian and the literary critic to explore the territory that they jointly occupy. Dr. Amos N. Wilder's *Modern Poetry and the Christian Tradition* (Charles Scribner's Sons, 1952) and the symposium-volume, *Spiritual Problems in Contemporary Literature* (Stanley R. Hopper, ed.; Harper & Brothers, 1952) are, by now, familiar titles in this field. At the time of its publication several years ago, Professor Nathan A. Scott's *Rehearsals of Discomposure: Alienation and Reconciliation in Modern Literature* (King's Crown Press, 1952) was appreciatively acknowledged. Scott has recently edited a symposium, *The Tragic Vision and the Christian Faith* (Association Press, 1957), whose contributors—theologians, philosophers, and teachers of literature—have largely succeeded in providing significant Christian prefaces to the work of the dozen outstanding figures included for consideration.

American Literature and Christian Doctrine by

If Christianity involves total commitments that impinge upon every aspect of life, the Christian must approach literature with the eyes of faith.

Professor Randall Stewart, Head of the English Department at Vanderbilt University, has very recently been published (Louisiana State University Press, 1958). In a disarmingly modest preface, the author discounts the seeming pretensions of the title and characterizes his volume as "at most . . . an exploration, tentative and fragmentary, of a large and neglected area." He frankly takes his stand within a broadly defined Christian orthodoxy and examines the work of a number of significant American essayists, poets, and novelists in the light of their definitions of man's fundamental nature and of their attitudes toward a doctrine of original sin. A genial, if somewhat discursive, style makes for an entertaining and perceptive book that offers the breadth of a survey without blurring pertinent detail.

These books, and others like them, are invaluable guides to the discriminating Christian reader who is aware that meaningful theology can never be imprisoned in formal treatises. If Christianity involves total commitments that impinge upon every aspect of life, the Christian must, in the final analysis, approach literature with the eyes of faith. Not that he reads with a doctrinal squint. Not that he may discard long-standing norms for establishing literary merit and substitute piety for technical critical know-how. But neither should he mistakenly believe that he (or anyone else) may gaze down upon literature from some peak of supposed "objectivity"—rendering judgments that have been untouched by his own personal loyalties and persuasions. The Christian's faith, manifested in love for God and neighbor, will not permit him to read with the mind of the spectator or the Pharisee. Instead, it demands of him the utmost in compassion and understanding.

The Human Predicament

The comments that follow will tend to focus upon the contemporary novel; but, with some ingenuity, the reader may find himself able to apply them, in a general way, to other types of imaginative writing.

If we do not impose unfairly upon the analogy, we may suggest that many a novelist's approach to the human situation parallels, in one important respect, that of the ancient storytellers of the Old Testament. Those preservers of Israel's literary heritage never shrank from depicting, with candor, every facet of men's motivation and behavior. They did not stifle the reader's imagination with details or cloud it with abstractions. Instead, whether in myth or legend or history, they viewed man's predicament and hope, not in terms of concepts or of doctrines, but in terms of specific persons and events; they dealt with the raw material that provides definite content for the phrase "human experience." Like the Old Testament narrators, contemporary novelists present in their work a variety of structures and styles; they, too, resort to symbol and myth; but, essentially, the material they deal with is tangible and concrete. At its best, the novel can carry us deep into the minds and hearts of individuals who, fictional or not, are living and acting participants in the "human situation" for our time. They are people who know the same crucial threats and yearnings that men have always known, in one guise or another; they profess the old faiths and think them new. But they breathe our air and speak our idiom. And, for that reason, they bring *our* situation home to us with peculiar relevance.

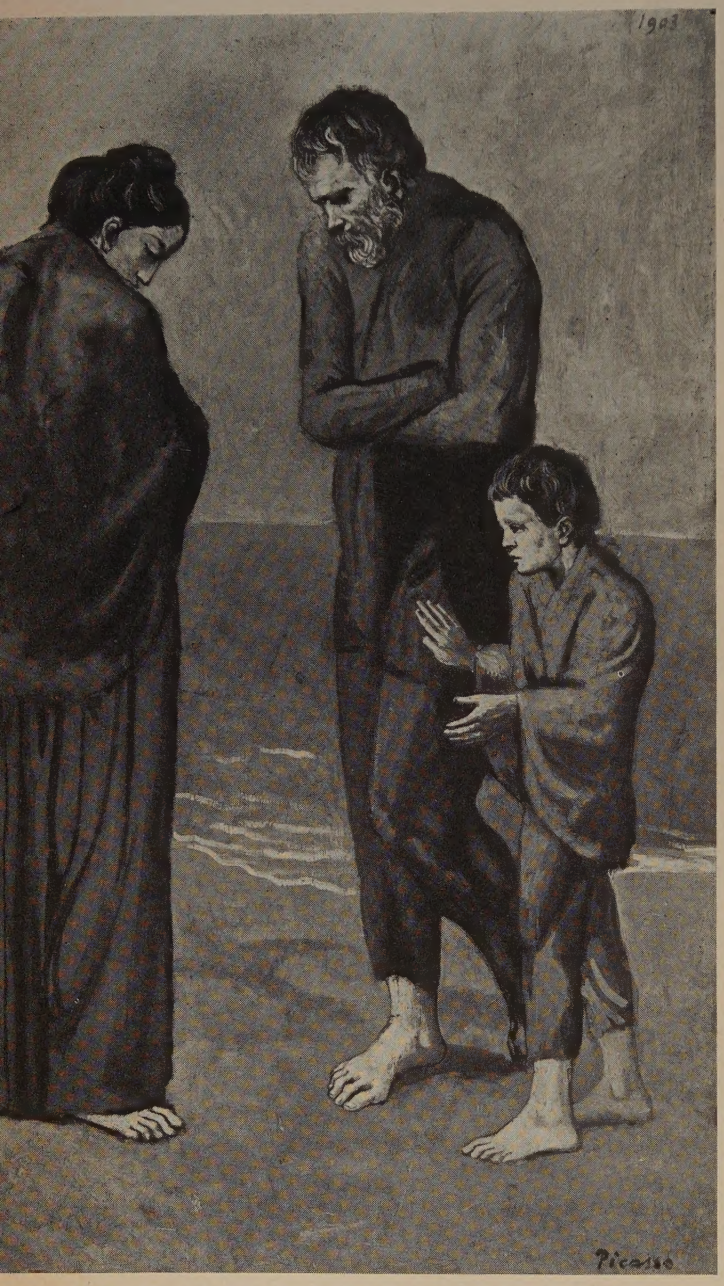
It is essential, however, that the Christian reader learn to differentiate intelligently between those novels that are intrinsically religious and those that merely bear the label on the dust jacket. The use of traditional Christian terms and symbols, scattered copiously through every chapter, is not necessarily the hallmark of a "religious" novel; neither, for that matter, is a Biblical setting or a foggy mystical atmosphere. Writers who employ such devices may succeed in inspiring in the incautious reader a comfortable (though vaguely defined) conviction that "God's in His heaven: All's right with the world." But they are apt to confuse genuine religious inquiry with sentimentality or even magic. And the Christian reader may turn with relief to confessedly non-Christian or anti-Christian writers, who are nevertheless intensely religious in that they probe the ultimate and inescapable concerns of human life—"the centers of perplexity and pain . . . the focal points of mystery and decision which it is the office of religion itself to clarify." (S. R. Hopper, *Spiritual Problems in Contemporary Literature*, p. ix.) Alienation and reconciliation, death and meaninglessness, guilt and responsibility, freedom and finitude, good and evil: where such elements as these are woven with integrity and understanding into the fabric of a novel, that novel is a religious one; and insofar as its insights are honest and valid, they will be welcomed by the inquiring Christian, no matter what the personal creed of the author may appear to be.

It is manifestly unwise, then, for the Christian to confine his reading of fiction to those novels that promise to provide an apologetic for Christianity. For the novelist is not a preacher; and when he allows his medium to subserve purposes of propaganda, the result is usually as wooden as a soapbox. If some best-selling novels in recent years have been little more than extended sermons in fictional form, they have also been, for the most part, of questionable literary merit. And their bland optimism seldom touches, with conviction, that world of struggle and failure in which the good news of the Christian gospel becomes fully meaningful.

It is also obviously inappropriate to ask that the novelist always embody his insights in some innocuous form that will not offend the most fastidious reader. This is by no means to suggest that the grimier a novel is, the better it is; nor is it to recommend that

"The Light," a wood engraving by Fritz Eichenberg, reproduced through the courtesy of the artist.

The Christian, in good conscience, cannot select for his reading only novels that are pleasant and sweet.



"The Tragedy," by Pablo Picasso, courtesy of the National Gallery of Art, Chester Dale Collection.

the reader temporarily suspend his capacity for moral discrimination or even disgust. But the Christian can scarcely, in good conscience, select for his reading only those novels that are pleasant and tidy and full of sweet consolation. The great literature of the world has always insisted upon grappling with those issues that most of us would much rather sweep under the rug and forget.

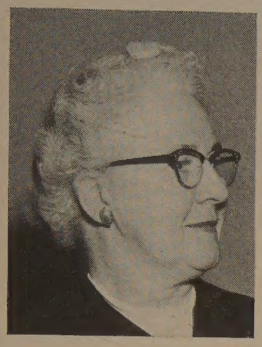
Any recommendation of particular novelists whose work should be of special interest to the Christian reader would almost inevitably be dictated by personal preference. It is one thing to name writers like Hawthorne, Melville, Tolstoi, and Dostoevski, who had undisputed claims to greatness. But it is a far more precarious process to sift the mass of current novelists and construct some kind of hierarchy to guide the Christian layman in the selection of his reading. As soon as we begin the attempt, our hypothetical "Christian reader" splinters into his individual components, each one with his own level of literary appreciation, each one with his own understanding of the nature of the Christian faith. It is likely, though, that most readers would assign high ranking to such writers as Ernest Hemingway, William Faulkner, Albert Camus, and Robert Penn Warren. And we might add, at random, other names: Graham Greene, with his somber vision of an infected creation; Alan Paton, with his awareness of communal guilt and his understanding of redemptive suffering; Charles Williams, with his doctrine of "substitutionary love" and his glimpses of the Gorgon-face of hell; C. S. Lewis, and his "Chronicles of Narnia" (Lewis snorts with disapproval at the label "children's stories" that has been affixed to these books); François Mauriac, Pär Lagerkvist, Nikos Kazantzakis, Jean-Paul Sartre. Yet no matter how long we make the list, each reader will inevitably find some favored name incredibly omitted.

The Reader's Responsibility

We must remember, as we read, that it is seldom the novelist's part to defend or to interpret Christian doctrine. It is, rather, our responsibility as inquiring Christian laymen to bring our own convictions into head-on encounter with honest and devout (though not necessarily Christian) works of literature. Such an encounter may serve to shatter those comfortably abstract concepts that shield our ears against disturbing whispers that would try our faith. It is one thing to make glib references to Death, Guilt, and Innocent Suffering. It is quite another thing to encounter the actualities that those inclusive terms signify, or to find ourselves, as readers, vicariously involved in these experiences. Through the medium of fiction, for example, we may inhabit the body of a dying man and, with his fading vision, watch the advent of his Death; or we may enter the heart of a traitor and share something of his Guilt; or we may look upon an afflicted child and see what Innocent Suffering looks like, up close. Then the painless generalizations become, in a real way, personal and immediate experiences. This, after all, could have been *my* death, *my* treachery, *my* child.

Contemporary fiction demands implicitly that any faith that claims relevance to human life must address itself convincingly to actual living situations and to questions embodied in them. Such questions are doubtless ancient ones, but in each new age they must be freshly formulated and honestly confronted, because they press forward in particular forms and manifest themselves under particular circumstances appropriate to their time. But the Christian will recall that the God of Abraham, Isaac, and Jacob, the God of the Incarnation, is no stranger to particularity. Rather, it is in and through individual persons and specific events that He has made Himself known.

How to Choose
Church School Courses



A guide to assist parishes and missions in selecting church school materials other than the Seabury Series for some or all of their classes.

by Irene M. Scudds

■ If we do not use the Seabury Series, what shall we use?

■ We have a small church school and we have not trained our teachers. Where will we turn for courses? How do we choose?

■ We tried the Seabury Series but our teachers just couldn't handle the class sessions. What now?

Such questions are asked frequently at this time of year. It is now that parishes and missions must decide which courses to use during the next school year and, indeed, for several years if there is to be continuity in instruction.

For ten years the Department of Christian Education of the National Council has given assistance in answering questions such as these, first while the Church was waiting for the Seabury Series to be produced, more recently for parishes and missions which are not ready for the Seabury Series or which wish to use some other curriculum. The current brochure, "Suggested Courses for the Church School—1958–1959," is available upon request, free of charge, from the Children's Division, 28 Havemeyer Place, Greenwich, Conn. This list is not meant to be competitive with Department publications. It is offered because, in the opinion of the compilers, these courses come closest to measuring up to the Christian education standards which the Department attempts to achieve and maintain in the Seabury Series. In some cases the courses can be means of enabling parishes to work toward the use of the Seabury Series, although no one of these courses, by itself, will achieve this end.

The original committee responsible for producing what was then called "Recommended Courses for the Church School" was asked to make a study of all existing materials in accordance with the specifications as set forth in the pamphlet "The Church Looks Ahead to the New Curriculum." This was a tremendous task. The study included not only all courses put out by various Episcopal publishers, dioceses, and individuals, but also those of other major Protestant denominations. For the junior grades alone, some eighty to ninety texts or units were examined. As the committee read, they compared their notes with those of the "Guide Lines" chart which was produced at that time by the Third Province.

Subsequent committees have reviewed earlier selections and have evaluated new courses each year. At first, several courses for each grade were recommended. For two reasons, however, the policy of the committee in late years has been to name fewer courses: first, there aren't many good courses, and, second, the persons who make the selection at the parish level are confused when they are confronted with too wide a choice.

Through the years the committees have agreed that there is no such thing as one "best" course for everyone. A "good" course is one which is matched to the background, training, experience, and everyday situations of the teachers and pupils who are using it. What might be good for a given age or grade with a particular teacher in one parish or section of the country might prove to be inadequate and even the "wrong" course elsewhere. Also the national committees have not been engaged in curriculum planning for a particular parish. The choice of courses has to be made by local committees who must coordinate the church school program for children, youth,

and adults with all other activities and emphases in the parish.

Basis of the National Committee's Evaluation

The special committee which prepared the 1958-1959 list includes the author, as chairman; the Rev. Victor Hoag, D.D., editor of "Talks with Teachers" in the *Living Church*, and formerly associated with Trinity Parish, New York City; the Rev. Stanley W. Plattenburg, Director of Christian Education, Diocese of Southern Ohio; Deborah L. Vaill, Director of Religious Education, Immanuel Church-on-the-Hill, Alexandria, Va.; and, as staff resource person, Mrs. Leonard F. Thornton, Executive Secretary of the Children's Division of the National Council.

Committee members meet each year to review materials which they have recommended previously and to make a careful analysis of new materials. Three points are borne in mind: content, meeting age-level needs, and helps for the teacher. Since in making its own decision a parish educational committee can benefit from the questions the national committee asks in each of these areas, the criteria are given here.

Content: What is the purpose of the course and how well does it serve this purpose? Does the text make good use of Biblical material? Is the Biblical material adequate for children of the age being considered, and does it include a variety of the best extra-Biblical material: Book of Common Prayer, Hymnal, biographies, stories, and other resources? Does it include other elements which should be part of a Christian education curriculum: doctrines of the Church, social problems, missionary emphases, service projects? All these help to guide and direct a child in his day-to-day living and in the decisions he has to make. Does the course, on the whole, present a sound interpretation of Christian theology and educational philosophy? What are the desirable and the undesirable features of the content? How does the course help to incorporate pupils into the total Church fellowship?

Meeting Age-Level Needs: A text is examined to see whether it meets the needs and interests of growing persons of a particular age group. Is it appropriate to this age group? Is it concerned, as much as possible, with helping boys and girls respond to the Christian gospel?

Helps for the Teacher: The committee looks for suggestions for a variety of worthwhile and practical teaching methods. Is sufficient background material provided for the teacher, and is there an adequate listing of reference materials which are readily available? Texts which seem to provide the greatest assistance to the teacher are chosen for inclusion in the list. Where a portion of a text does not come up to standard, it is so stated in the evaluation, and its weakness is indicated so that the teacher can find help at that point.

Most texts now attempt to meet the needs of boys and girls, but many do not achieve this objective. This is one of the basic weaknesses in most of the books included in this pamphlet. The texts will have to be adapted. Although some of the newer courses consider the child (or youth or adult) and the special interests and problems he meets because of his particular state of growth, they are at the same time very content-centered and use the "telling" method as the only approach to teaching. Many place a disproportionate emphasis on handwork; often there is too great a use of symbols before symbols can hold any real significance for the pupil. Often too much emphasis is placed upon the outward forms and practices of religion before the child is capable of responding in a meaningful way to this aspect of religious life. It is impossible to omit from our list all courses which contain these weaknesses. Instead, the committee has tried to indicate limitations when they occur, and believes that teachers who have an understanding of boys and girls can use almost any of the suggested texts by adapting them.

Denominational Materials

There is a natural reluctance on the part of many of our parishes toward using materials published by other churches. Some feel disloyal; others feel guilty for not transmitting our particular heritage. However, especially with younger children, this is not a major deficiency; any good materials will give these children an increasing sense of belonging to *their* Church. It is not the textbook but what *we* do with the child from the time he enters the church and the church school classroom until he leaves which determines the degree of "belongingness" he acquires. The textbook, at best, can be only a guide for the teacher.

How to Use the List

The purpose and the hope of the special committee in preparing "Suggested Courses for the Church School—1958–1959" is to help clergymen and others responsible for planning a church school program to make wise selection of materials over a period of years. Such choices are only one step in the program. Parishes and missions must also provide adequate teacher training. The *Teacher Training Guide* (The Seabury Press, $2.00) is an excellent course for this purpose.

An effective church school program also requires provision for the education of parents and other adults and for family worship in the church on Sunday morning. No set of class materials, not even the "best" ones in your particular situation, can possibly give your children all the information and attitudes and life together that is their right as members of Christ's Church.

Before you place your order for church school materials for the coming year, read carefully the description of Seabury Series courses in the current *Preview* (which is sent free to all clergy, directors of Christian education, and others on the Seabury Press church school mailing list). If you cannot in good faith adopt some or all of these courses, then write the Children's Division for a copy of "Suggested Courses for the Church School—1958–1959"; study it carefully; make choices wisely, with eventual adoption of the Seabury Series in mind. We look forward to the day when all our parishes and missions will use the Seabury Series. It is the recommended curriculum.

The Church can satisfy the teenager's need to belong and also make this "belonging" a means of a vital relationship with God.

The Pressure That Holds

by Louise Hatch

YOUNG teenagers as well as their older brothers and sisters want a place in the Church fellowship. These boys and girls of eleven, twelve, and thirteen deserve an opportunity for consideration of their own specific urges and their own chameleon interests.

The teenager's instability is an opportunity, not a liability. If we see their unstableness as a liability, we may hurriedly search for things to do *with* them—anything so long as it keeps them occupied. On the other hand, if we accept this instability as an opportunity, we can look forward to these turbulent years. We can begin by taking a discerning look at these young Churchmen right where they are now. What they will become later on depends upon what we can provide in terms of challenge in these years of opportunity which are going by so rapidly. Remember, these restless boys and girls are the future leaders of the Church!

The Trials of Growing Up

Every child is born with a native capacity to grow. But very early he is confronted with a culture that constrains him on every side. Mother's perfect housekeeping, Dad's prize garden, the nearby traffic hazard, can stifle the enthusiasm that is one of a youngster's most valuable assets. As he moves into adolescence, he must flex his muscles and throw his weight around. He must find his place with his peers, as well as his independence from grownups. Oftentimes the neighborhood provides no space for young people to be together. There is very little room in their homes for them to meet, and at times even less tolerance. In the crowded schoolroom the teenager's explosive vitality must be restrained in too much quiet and immobility. Coercion via the hickory stick is outmoded, but today there is a different coercion—to conform—which enslaves with cruel pressures.

There are also internal pressures on this junior-high young person. As he grows he wants to develop his own standards. An unbelievable number of isolated facts and fancies from television, radio, newspaper, comics, magazines, etc., are pushed upon him with little or no help to sort, sift, and interpret their meaning. Fluctuating standards of right and wrong and general social instability add confusion. So does the constant tension between being a carefree, dependent child and the necessity and desire to claim the freedom and responsibility of youth.

The pressure to grow is an overwhelming one. It has been said that maturity is an aspiration rather than an achievement. If so, human beings never do become fully mature but merely approach this goal. The degree to which we attain maturity seems to depend on how adequately three emotional needs are met: our need for affection, our need for personal security, and our need for personal significance. To fill these needs a young teenager very often turns to his contemporaries. When they fail him—which they are almost bound to do, being so very much in need themselves—he is more mixed up than ever. An inside pressure then begins to build up. He is looking for the firm support, acceptance, and guiding control which can come only from someone older and stronger than himself, someone he can deeply respect.

This is just another way of saying he needs to belong. In spite of confusion and even disillusionment, he goes on looking for something to which he can give his allegiance. Where can he turn?

The Task of the Church

The Church stands in a unique and strategic spot to answer this question. Here is the opportunity for the young seeker to belong to something significant and secure. The Church can both satisfy the need to belong and also make this "belonging" the establishment and nurture of a vital relationship with God and with other members of the parish family. The danger is that the Church will be satisfied with pro-

viding mere human fellowship and stop short of experience which is truly redemptive.

The task of the Church today is to seize the opportunity to meet the needs of young people to belong, to be loved, to be personally significant. She must do this with all the dedication and intelligence she can muster. She must find ways to lead these young Churchmen so that they may mature and, as they mature, may grow in knowledge and assurance that they are children of God. How else can the Confirmation prayer to "daily increase" in God's Holy Spirit be fulfilled?

Junior-high young people want to be mature in their faith at the age they are now. They are just beginning to understand some of the demand to "daily increase." They can find this maturity in personal and corporate prayer and in becoming more familiar with the Bible and the Book of Common Prayer. Growing in a living relationship with God and in an increasing understanding of discipleship are possible for them right now. Confirmation, coming at this time in their lives, should be an *acceleration* point for them, not just a milestone to be thought of as graduation.

Belonging to God in reality, not just in words; maturing as a junior-high Christian; growing in knowledge, understanding, and awareness of God's love and the love of His Son—these are the bulwarks against the external and internal pressures of a young person's life. If the Church is his center, he should be able to move with safety, secure in the knowledge that he has the understanding and affection of his Church fellowship. The relationship with his advisers and his peers will mean much to him, and in them he can see mirrored the relationship of himself and God.

Junior-High Activities

All aspects of parish life which reach young people can and should work toward the Church's central task "to enable mankind to respond through Jesus Christ to God's action in their lives." This is our measuring rod.

Work with junior-high young people must be a united and coordinated effort, building on all that has gone before and recognizing that vital, lifelong concepts are forming in this shift from childhood to youth. No group or activity in the parish that touches young people can live long unless it is nurtured by the total Church fellowship; nor can it continue successfully unless it assumes its responsible place in that fellowship.

The center of all the Church's activity is the liturgical life of the parish. Here young people meet with the rest of the fellowship in worship. Here they will receive or have received God's Holy Spirit through confirmation.

Springing from this center are the other activities which involve young people specifically. These include church school classes, young people's evening groups, acolytes' guilds, junior altar guilds, junior choirs, and so forth. These groups should be coordinated within a total program of Christian education. Policies for such groups can be established most successfully after certain factors are determined. For instance, how does the purpose of each group relate to the central task of the Church? Whom can these groups reach in terms of numbers, ages, and interest? How will conditions in homes, schools, and communities affect the program of each group? What is the feeling of the Church fellowship toward the young Churchmen in these groups? Who can be trained to lead them? Are the parents ready to cooperate?

The needs of one parish or mission seldom duplicate another, but in every case coordination between the various activities must take place. For example, if the majority of the members in the evening group are also in a church school class, cooperative planning can produce greater results. The evening group can be a wonderful means of supplementing the morning program. Movies, service projects, plays, planning for worship, can be done better in the longer evening period. The evening group can be of great help in building stronger fellowship, checking what has been "heard" in a morning class, and in being a source of topics for the morning discussion.

Do not underestimate these young folk. They are eager for challenge. Their program needs action, variety, and flexibility. In spite of their seeming indifference, they are capable of serious study and activity. In fact, this seems to be their main reason for wanting a fellowship. Their participation in so-called recreation is not as long-lived as one might anticipate. But meaningful activity will command their response.

A fixed schedule of events planned a year in advance cannot meet the changing needs and interests of a junior-high group. You can, however, as you look ahead, see the various opportunities for growth that are possible in a year's program. The September FINDINGS will carry an article intended to help you think through your year and relate possible activities to the major purposes of your group.

The summer months are part of the year-round program and are our special concern now. This two- or three-month period can be a very fruitful time; there is opportunity for advisers and young people to become more deeply acquainted with one another and to grow in their awareness of God. Such informal and unpressured summer activities as picnics, camps, and conferences can make this a most vital part of the year and lay groundwork for next season's program.

The Youth Division is preparing specific "how-to-do" suggestions which will be available in September from the Field Secretary, Youth Division, 28 Havemeyer Place, Greenwich Conn.

The Pressure That Holds

The pressures that attack young people are forces that hold them back from maturity and may even destroy them. But there is another pressure that is unifying and that leads young people toward maturity. That Pressure is the Triune God, their Creator, Redeemer, and Sustainer.

Here is real challenge for the Church. God help us to minister to our young people so they will know and feel that they belong to us and to Him and can find their place in His service!

Important Revisions

The Chairman of the National Council Division of Curriculum Development appraises the first revised editions of the Seabury Series and urges that parishes adopt them instead of trying to make do with superseded materials.

by John V. Butler

Parish vestries, church school superintendents, and clergy may be tempted greatly to use the Seabury Series materials they have on hand next year rather than purchase the revised editions for grades one, four, and seven. Such a decision would be false economy, I am convinced, because of the great superiority of the new courses over their predecessors.

Ever since the new curriculum was conceived, the Church has been assured that there would be continuous revision of every course published by the Department of Christian Education. This decision was made in order to give parents, teachers, and pupils the benefit of the experience of the whole Church in the development of the curriculum.

The experimentation from which the first courses were written was necessarily limited. As soon as the original materials were published, parishes across the country began to report on their strong and weak points. The revised editions embody this vast amount of research and evaluation. Such extensive revision is almost unprecedented in curriculum materials.

The Seabury Series is being revised on a three-year basis. The courses for grades one, four, and seven, and for parents made their appearance in 1955; hence they are the first to be revised. Elsewhere in this issue of FINDINGS there are detailed reviews of these new materials. My purpose is to make some statements about the revisions as a whole which will, I hope, persuade you to obtain the new editions.

1. The materials in the revised courses differ so much from the original courses that even the titles had to be changed in half the books. *Tish and Mike* has been replaced by a completely new reader called *Timmy's Search.* Likewise, *The Church Is My Home, Too* has been replaced by a more inclusive teacher's manual, *Wonder and Faith in the First Grade.* The new fourth-grade reader is called *The Promise.* Like its predecessor, *God's Family,* it includes a Biblical theme, but instead of being separate from the rest of the story, this theme is interwoven with the daily life of a typical American family through family Bible reading and discussion.

2. Even where the revised books bear the same title as their predecessors, which is true in three instances, many new resources have been added. For example, the fourth-grade manual, *Right or Wrong?,* still deals with the same three themes but these have been more closely integrated, and the teacher is given more help in weaving them together. *Why Should I?,* the revised seventh-grade teacher's manual, also includes many more resources for the teacher and additional suggestions for activities.

3. The editors have included many more resources in the revised courses. The emphasis on family Bible study in the fourth grade has already been cited. *More Than Words,* the junior-high resource book, contains some twenty-six new definitions, and all the words in the first volume have been rewritten or expanded with teachers of all grades in mind. Recommendations for Bible study in connection with each word have been added as a new feature. Every teacher should have a copy of *More Than Words.* The Rev. W. Norman Pittenger, the Rev. Charles W. F. Smith, and representatives of the Order of the Holy Cross were members of the revision committee which prepared the new edition.

The new *Why Should I?* provides for much greater use of the Book of Common Prayer. This is another indication that our Christian heritage is being integrated more thoroughly in the revised Courses. There is also closer correlation between the teacher's manuals and the pupil's books, as, for example, between *Why Should I?* and *More Than Words.* Teachers can benefit from such correlation only through use of the new materials.

4. The material for parents published this year meets two criticisms often expressed about the earlier manuals. First, wider choice of subject matter is provided in a new handbook, *Leading Adult Classes.* The handbook is intended only for leaders of parents' classes. It does not supersede the earlier parents' manuals but suggests new ways of using them and other adult materials. Second, age-level pamphlets give capsule views of each course and suggest to parents how they can further the Christian education of their children at home.

The current *Preview* gives an over-all view of the Seabury Series. It covers the purpose and philosophy of Christian education and describes materials available. It states the objectives and content of each course in enough detail so that church school teachers will see the continuity of the Series. In its new form, *Preview* becomes a part of the Seabury Series and in my mind can be an effective training instrument with vestries, teachers, and parents. It can be used to good advantage, along with the age-level guides mentioned above, in any parish prospectus of Christian education, or in parish bulletins.

Reviews of new materials for nursery, senior high, and parents' groups and revised courses for grades one and seven

THE Seabury Series

Gifts of God

A set of 64 Nursery Take-Home Cards compiled by Mary J. Pyburn, illustrated in four colors by Gregor Thompson Goethals. $1.75 a set

The poetry, prayers, and guiding remarks Miss Pyburn has collected are well chosen from the best in children's literature. To read them is to be conscious of God's love, His good plan for our world, and the many people who are His channels that we may know His loving care. Three examples from the many delightful ones:

I am glad I'm who I am;
I like to be myself.
Even when I do the wrong thing,
I know I am the right person.

—*Jessie Orton Jones, "Secrets"*

THEME IN YELLOW

I spot the hills
With yellow balls in autumn.
I light the prairie cornfields
Orange and tawny gold clusters
And I am called pumpkins. . . .

—*Carl Sandburg, "Chicago Poems"*

GOING TO SLEEP

The safest feeling
In the world
Is to be lying
Warm and curled
In bed while in
The room next door
They talk; and then
Don't any more. . . .

—*Dorothy Aldis, "All Together"*

This second set of pupil-parent cards is a companion set to *All Things Created.* The two sets of cards are to be used in alternate years with the teacher's manual, *Receiving the Nursery Child.* There are sixty-four cards to allow for adjustment of the theme, "Gifts of God," to the Church Year and to the individual class and church program. The messages included for teachers and parents are helpful. They guide the adult to share the beauty of the ideas without distraction of a "tacked on" moral or lesson to make the child reject the truth he has sensed. The cards deserve to be used widely.

In my opinion, the illustrations by Gregor T. Goethals do not reach the high level of the poetry and prose. While they are often sensitive, it is too often apparent that they are drawn by an amateur. The artist's drawing of anatomy has improved since she illustrated *God's Family,* but it is not yet good, especially in the rendition of adults and those in Palestinian dress. (Heads tend to be large, trunks long, legs short, hands and feet out of proportion for the body.) Judging from the proofs I saw, the color work is adequate.

In general, the written material is on a par with the best children's publications of, say, the Oxford Press or Viking. While the art work is acceptable, it seems more typical of the David C. Cook coloring books.

Gloria Jameson
Consultant in Christian Education
Christ Church, Alexandria, Va.

The First-Grade Course

Teacher's Manual, Wonder and Faith in the First Grade, *96 pages, paper bound. Illustrated by Randolph Chitwood. $2.00 a copy*

Pupil's Resource Book, Timmy's Search, *by Harry Behn. 96 pages, paper bound. Illustrated in two and four colors by Barbara Cooney. $1.75 a copy*

First-grade teachers who have been using *The Church Is My Home, Too* will be delighted when they see the revised course, *Wonder and Faith in the First Grade.* A superb job of reorganization and expansion has been done, resulting in one of the most helpful teacher's manuals yet to come out of the Seabury Series.

The manual starts out with a new statement of the objectives of the first grade, listing these three as the specific aims for the year: (1) To encourage and accept the child's curiosity and wonder about God. (2) To help the child come to some understanding of the experiences he is having in his relations to the people and things in his world. (3) To deepen and strengthen the child's understanding that the Church is his home.

The entire second chapter is devoted to giving a picture of six-year-olds that should fill the reader with eagerness to enter into the adventure of living with them for a year. But the heart of the manual is found in Chapter 3, which deals with ways of creating an atmosphere and environment in which children may be helped to respond to "the demanding and reconciling acts of God." This is a chapter that teachers should reread often throughout the year. It closes with some timely words concerning ways of meeting the criticism that may come from parents and others who do not understand this approach.

Chapters 4 and 5, "The Teaching

From *Timmy's Search* by Harry Behn

Team in the Classroom" and "Planning" will be of great help to those who have been crying for clearer guidance in how to go about their teaching. A "Form for Session Planning" has been provided which is a great improvement over the one in the original manual. Two good examples of sessions planned according to these steps help the teacher to see that intelligent planning is not quite so difficult after all. One wishes, however, that a bit more guidance might have been provided for the observer, who in many cases still has not caught on to the significance of this job; examples of an observer's notes might have been helpful.

The remainder of the manual contains a wealth of resources for classroom use. The danger now is that the teacher may be tempted to use these stories and activities without going through the discipline of analyzing the needs of the group, setting up a purpose, and selecting those resources that will help achieve it. Chapter 6, "Bible Stories," helps teachers both to rethink the meaning of the Bible for themselves and to understand how it can be used helpfully with children. The seven criteria given here for the selection of Bible material to be used with the first-graders could well be studied by clergy, parents, and other teachers who are concerned about the whole matter of the use of the Bible in the church school. Included in this chapter are ten New Testament stories, with suggestions as to when, why, and how to use them.

Chapter 7 brings good news to those who have been distressed to hear that Tish and Mike are no more. For here they are again, rebaptized as Cindy and Randy, ready to become the warm friends of our new crop of six-year-olds, as Tish and Mike had become to countless others in the past three years. Perhaps the teacher's manual is after all the best place for these stories, which formerly were in the pupil's home reader. Their usefulness as a classroom resource, "to help children to new understanding of the experiences they are having in relationship to people and things in their world," is clearly indicated. In addition to the eleven stories that have been adapted from the Tish and Mike books, there are seven new ones, providing eighteen contemporary stories from which the teacher can select those which fit the experiences of his or her children. As with the Bible stories, suggestions are made as to how these stories may be used.

The last two chapters contain many ideas for seasonal observances and special activities, some welcome comments on the use of prayer in the first grade, and much practical help with craft activities, the use of music, visual aids, games, etc. An excellent bibliography concludes the manual.

This reviewer will watch with intense interest the reaction of parents and children to the new take-home book for the pupils, *Timmy's Search*. Her own first reaction was that this book was written for parents rather than for children! However, after a second reading, and after trying some of it out on a six-year-old, there was no further question in her mind that it provides a wonderful opportunity for parents and child to do some deep thinking and searching together. As the teacher's manual states very distinctly, "it is important that the children's parents, the officers of the church school, and you realize that this book is not to be used in class. The tone of the book is one of quietness and thoughtfulness. It is meant to be read to one child by a parent or other adult. It is a book in which each child will find meaning as he muses over the experiences of Timmy, its six-year-old hero." It is hoped that leaders will interpret the purpose of this book to parents. A visit by the teacher to carry the book to each home would be most worthwhile.

The new first-grade course could easily be used superficially. Fortunate will be those children whose teachers give it the serious thought, work, and prayer that it deserves. Where this happens, the possibilities of helping six-year-olds respond to God's loving action in their lives will be very great indeed.

Estelle Warren, Adviser
Department of Christian Education
Diocese of Alabama

The Seventh-Grade Course

Teacher's Manual, Why Should I? *(Rev. Ed.), 112 pages, paper bound. $2.10 a copy*

Pupil's Resource Book, More Than Words *(Rev. Ed.), 224 pages, cloth bound. $2.00 a copy*

The original plans for the Seabury Series called for periodic revision of each course on the basis of actual classroom experience. This seemed like a sound plan. After reading the revised edition of the seventh-grade course, there can be no doubt that it is.

The new teacher's manual, *Why Should I?*, is really more of an expanded edition than a radically new edition. Much that was good of the original manual has been retained, and many of the weak spots have been strengthened by the addition of new material.

The general plan and content of the course remains the same. Three years of experience with the course has apparently confirmed the fact that the basic question facing seventh-graders is the conflict with authority (Why should I obey?) —and that in this struggle they need a deeper understanding of God's love for them (Why should I believe?) and a growing familiarity with the Prayer Book so that they can be at home in the worshiping community (Why should I go to church?).

The introductory chapter gives a clear summary of what the manual is, what can and cannot be expected from a manual, and an outline of the contents of the book. Let's look at the rest of the manual from the standpoint of the three

THE Seabury Series

basic questions facing any teacher: Who, What, and How?

WHO? Chapters 2 and 3 deal with the twelve-year-old and the teaching team. A wealth of educational material and experience was available to help describe the twelve-year-old in the original manual, and little has been added in the revised edition. However, the description of the child's *religious* concerns is now included here, and this strengthens the picture for the teacher. Since the person must be seen as a whole, it seems logical that physical, emotional, and religious characteristics be presented together.

Chapter 3 discusses the teaching team. Again, much of the material is unchanged, but there is a fuller and more helpful treatment of the task of the observer and the way his work complements that of the teacher.

WHAT? Instead of merely emphasizing that the three questions—Why should I obey?, Why should I believe? and Why should I go to church?—should be explored, the new manual goes into detail. Each question is discussed from the standpoint of what it means in the life of seventh-graders; how to deal with the problem; how the pupil's resource book, *More Than Words*, can help; and how the Book of Common Prayer can help. Also, *More Than Words* has a new cross index of Biblical references for the majority of the words it contains as well as the original index of references to THE CHURCH'S TEACHING. With all of this, a teacher has almost limitless resources for his own understanding of the relationship of the concerns of his class and the content of the Christian faith. Perhaps the next revision will include a little more help in the use of the Hymnal. There is a suggestion that it be used, but little concrete help is given.

Chapter 5 has an excellent statement of our Biblical heritage and the way this heritage is known in the lives of seventh-graders. Then, in chart form, the relationship of the two is described. Taken together, these two chapters provide the teacher with a firm foundation for his own understanding.

HOW? Chapter 6, "Starting the Year," is much the same as the first edition, but the next chapter takes the reader through the various steps in class planning for succeeding weeks. An example is given of a teacher who starts with "last Sunday's class" and some of the significant comments made by the children, and works through the whole process of class planning until a lesson plan evolves for "next Sunday's class." The reader sees how the teacher selects a starting point, decides on a purpose, uncovers resources for use, and outlines the steps that will be taken in class. By studying this one plan, other teachers will find valuable help as they plan their own sessions week by week. A blank form for lesson planning is also included.

The old manual suggested and described role-playing and puppetry. The new manual recognizes the value of these techniques but also faces the fact that twelve-year-olds learn a great deal through doing, and need much more in the way of activities, than the first manual suggested. Creative activities, unfinished stories, audio-visual aids, written devices, and projects are all mentioned and described, and the chapter ends with an excellent statement of how a teacher can help himself.

The original manual provided a fair amount of material for use with the question "Why should I obey?" and little has been added here. However, for the questions "Why should I believe?" and "Why should I go to church?" there is a wealth of new material.

The last chapter of the manual contains the transcription of actual class sessions and an appendix lists additional resources: audio-visual aids, equipment, and books. The only thing that I miss from these lists is some suggested reading for the seventh-graders themselves. Perhaps this is another item that might find its way into the next revision.

A final word should be included about the revised *More Than Words*. Approximately two dozen new words have been included, some changes have been made in word definitions, and a few words have been dropped. The book as a whole is excellent, as was the first edition.

Viewed as a whole, the revised seventh-grade course will make it possible for a conscientious teacher, supported by a parish that is alive to its educational task, to lead his seventh-graders as they attempt to cope with the reason for faith and to grow in their knowledge and love of God.

Edith M. Daly
St. Thomas' Church
Whitemarsh, Pa.

Illustration by Barbara Cooney from *Timmy's Search*

Senior-High-School: Course I

Leader's Guide, Belief and Behavior, *128 pages, paper bound. $2.50 a copy*

For those who have long awaited material for senior-high-school students, this course for tenth-graders will prove well worth the wait. Indeed, as stated in the first chapter, it is easily adaptable for use with eleventh- and twelfth-graders, too. You who are to have the privilege of using these materials will find an abundance of content presented in well-organized manner. This content need not be used exclusively with a church school class; it can be used by any adviser working with this age-group.

Taken as a whole the manual deals with a description of the average tenth-grader and his needs, problems, and interests. It defines the goals of the course and describes the kind of experience a teacher and class will seek together. Suggestions for techniques and methods that will help move the class toward that kind of experience are provided. Finally, the course shows that the Church's faith provides the power of life for these young people.

The manual is divided into four parts, with the first part giving us a look at tenth-graders and the purpose of the course as it is related to these young people's needs and concerns. The description of the tenth-grader is well written and should be helpful to all working with high-school boys and girls whether for the first time or as an old hand. Only as a teacher comes to know these teenagers and their concerns can he or she help them see the Church's faith as speaking to these concerns. However, as is pointed out, perhaps more than anything else these teenagers need help in recognizing their concerns. They also need help to see that their questions as teenagers are "man's age-old questions." To this particular end the course is structured.

Five basic questions of mankind in general and of teenagers in a specific form are put into a chart along with what the Church teaches in relating these question to God's action and revelation of Himself. These five questions as the tenth-grader asks them are:

1. "How do I get to be grown up?"
2. "How do I get to be free and independent?"
3. "What's wrong with me? How can I be good?"
4. "How can I get along with people?"
4. "What is Heaven? Hell? What will happen when I die?"

The editors have wisely put in a note of caution or warning which cannot be overemphasized: in attempting to give a picture of the year's work by means of such a chart there is danger that some leaders may try to cover the entire course by dealing with each question in the order named. The purpose of the course is rather to "help these teenagers articulate, understand, and live their faith."

Part II of the manual takes up the five questions by chapters. Chapters 4, 5, 6, and 7 deal with the first four questions in the following way: first as tenth-graders describe the concern; then as a mature Christian views it; and then through a section titled "Understandings to Work Toward" (these constitute the teacher's aims). It is anticipated that the class will consist mainly of discussions, and with this in mind the teacher is given many well-outlined suggestions for starting discussions. Here this reviewer finds an abundance of material with a wide range of topics.

Chapter 8 concerns itself with the questions related to death and life after death, and it is anticipated that a teacher or leader will use this chapter as a resource whenever such questions occur. These questions are interrelated with the other concerns.

Suggestions for audio-visual aids and *sample* session plans are found for each concern.

Part III deals with the mechanics of teaching and session planning. Those who have been involved with Seabury Series in the past will not find most of this new, but it does seem more detailed and specific than some of the previous manuals.

Part IV of the manual gives material for deepening the teacher's own insights concerning the Church's teaching as it relates to the five areas of concern.

Along with the teacher's manual goes the student resource book, *To Know and Believe.* In its mimeographed form, this was a great hit with the young people I worked with in Charlotte. The finished draft should be an excellent one.

Mrs. Robert Smiley
St. Thomas' Church
Owings Mills, Md.

Parents' Materials

Grade-level pamphlets for the parents of children in nursery, kindergarten, grades 1 through 9, and senior high school. Each grade, $1.00 per bundle of 10

There have been many requests for the information and help which these pamphlets provide. Their primary purpose is to acquaint parents with the aims of the church school courses in which their children are enrolled and to give practical suggestions about the relation of the Church's formal teaching to life within the family. These valuable pamphlets will also be useful in parents' classes using the handbook reviewed below.

The grade-level guides give the characteristics of children at the various levels of the Church's educational program. Each begins with a description of the Seabury Series course for a particular grade, developing at the same time a fairly accurate picture of the characteristics of the children. Following this comes a discussion of Christian education in the home—some of the important principles involved and some of the resources which will be most helpful to parents. Throughout these guides there is stressed the partnership in which the Church and home are constantly involved: what is done in the home must find its expression in the life of the parish, and what is taught on Sunday in church must be developed within the family throughout the week.

With different ages the experience of education will differ, yet the objective remains the same. As the introduction to the third-grade guide says, "The purpose of Christian education is to help all people, children and adults, respond to God's love as it comes to us in the Church through Jesus Christ. At each level of education, specific aspects of this over-all purpose must be selected for emphasis . . . *The objective is always the same but the ways of arriving at it differ.*"

●

Leading Adult Classes: A Handbook, *80 pages, paper bound. $1.25 a copy*

This leader's handbook will go a long way to help parishes struggling to establish adult education and to encourage already existing programs. It should receive the wide use it deserves. The handbook, together with the excellent grade-level guides re-

viewed above, give, at last, more of the "content" which many have asked for.

Leading Adult Classes was prepared under the direction of A. Donald Davies and William Sydnor. It attempts to answer such specific questions as: "How can we go about planning an adult education program?" "Who should lead adult classes and classes for parents? How do they know what to do?" "Where can we find suitable program material for a parents' class? For any adult class?"

This book honestly tries to present answers, in many instances a variety of answers, which speak to varied and specific questions individual parishes and parish leaders are asking. We are given direction in organizing an Adult Education Committee, in helping such a committee to see its proper task in relation to the general education program and to the parish as a whole. Once the committee has been established and goals defined, suggestions are given for a variety of study programs, and techniques and valuable resources are included. Among programs suggested there is a course based on a particular book, such as one of the books of the Bible, a book about great Christian beliefs, or the relation of Christianity to some other great religion. An excellent program based on Bishop Bayne's book *Christian Living* is suggested. Another program is based on the three existing parents' manuals. There are short-term courses, lasting only four or six weeks, as well as suggestions for study programs lasting an indefinite length of time.

There is no *one* way to develop an adult Christian education program in the parish, but there are many helpful resources and techniques. We are fortunate that the Department of Christian Education has recognized this and has given us so valuable a tool for our work with parents who, like their children, are members of this great family the Church.

(The Rev.) John S. Harper
St. Matthew's Church, Bedford, N.Y.

• Notice

Reviews of the revised fourth-grade teacher's manual, *Right or Wrong?*, the new fourth-grade pupil's reader, *The Promise*, and the first senior-high-school resource book, *To Know and Believe*, will appear in the next issue of FINDINGS.

Edited by Randolph Crump Miller

speaking of Books

• Have You Missed These Books?

The following list is offered by way of recommendations for summer reading. Parentheses indicate the month of review in this season's FINDINGS.

The Christian Idea of Education, edited by Edmund Fuller. Yale University Press. $4.00. (October)

The King in His Beauty, by Miles L. Yates. The Seabury Press. $2.25. (December)

Inherit the Promise, by Pierson Parker. The Seabury Press. $4.25. (December)

Our Lord and Saviour, His Life and Teachings, by Philip Carrington. The Seabury Press. $1.75. (January)

The Unfolding Drama of the Bible, by Bernhard W. Anderson. Association Press. $.50. "The best single guide to Bible study for adults yet produced." R.C.M. (January)

How to Use Audio-Visual Materials, by John W. Bachman. Association Press. $1.00. (January)

Light the Dark Streets, by C. Kilmer Myers. The Seabury Press. $4.00. (January)

Growing Up in Worship, by Kathleen Sladen. General Board of Religious Education, Toronto. $3.60. (February)

In the Sight of the Lord, by Stephen F. Bayne. Harper & Bros. $2.00. How to meditate. (March)

Design for Adult Education in the Church, by Bergevin and McKinley. The Seabury Press. $6.00. Description of the Indiana Plan. (March)

Multitudes in the Valley, by Denis Baly. The Seabury Press. $5.00. The Church and crisis in the Middle East. (March)

Planning Programs for Church Groups, prepared by the Adult Division, Department of Christian Education. The Seabury Press. $.50. (March)

The Liturgy and the Christian Faith, by Massey H. Shepherd, Jr. The Seabury Press. $.95. (March)

Christ and Celebrity Gods, by Malcolm Boyd. The Seabury Press. $3.50. (April)

The Face of My Parish, by Tom Allan. Harper & Bros. $2.00. (April)

Camping Together as Christians, by John and Ruth Ensign. John Knox Press. $2.95. (May)

Jesus in His Homeland, by Sherman E. Johnson. Charles Scribner's Sons. $3.75. (May)

Let's Play a Story, by Elizabeth Allstrom. Friendship Press. $1.95 and $2.95. (May)

Teaching the Church's Children

A Handbook for Teachers and Parents by William W. Reed. Morehouse-Gorham Company, 1958. 192 pages. $3.25. Leader's Guide, $1.00

The appearance of any book with so inclusive a title is bound to be welcome at any time, and particularly so in these days when the waters of education, both secular and Christian, are troubled and muddied. One needs, however, to note carefully the subtitle of this book, "A Handbook . . ." No one has a right to expect a handbook to look with freshness and creativity on any problem, however pressing. No one is entitled to expect it to speak prophetically, either by way of calling people back to an ancient and forgotten loyalty or moving them forward to a more relevant witness to their faith in their own day and world. No one should look to a handbook to speak profoundly on basic philosophy. This would be grossly unfair both to author and publisher. To quote a phrase from the introduction to a book of Bishop Angus Dun's, "To write is to be afraid, and to stand under judgment." The judgment under which this book must stand is really the judgment of it as a handbook—a manual, a useful tool. This is what it is.

What Fr. Reed has done is to gather in one place much information now found only in scattered

places. It is gathered into a plan and written competently, though with little freshness; it will be helpful to many parents and other teachers and to harried clergy and committees responsible for (but confused about) Christian education programs. Some sections of it are particularly applicable to parents and others to teachers. But however useful the handbook will be, do not look here for any new material or any imaginative key to old ideas. This is a book of traditional language and propositional approaches to both theology and education, and it serves a good purpose in putting into ordered form much information for which many people have been crying.

Is this handbook, as the publishers say, "equally useful in parishes using the Episcopal Church Fellowship Series or in those using some other curriculum"? Perhaps so, and definitely so for those who use some other curriculum than the Seabury Series. Trinity Parish, New York City, where Fr. Reed is an "assistant priest," has a varied program of Christian education in its several chapels. The Chapel of the Intercession, which maintains the largest educational program of all the chapels, uses the Seabury Series throughout. Trinity Church, with Fr. Reed in charge of education, has made a compromise which combines the *program* of the Department of Christian Education of the National Council with the *material* of the Episcopal Church Fellowship Series. It has led the way in setting up services for family worship, in its insistence on involvement and classes for parents and godparents, in its concern about the true function of a parish, and in its imaginative teacher training. Within this recommended structure it has chosen to use, not Seabury, but E.C.F.S. material. Part of the problem of this book and of its author's evident ambivalence in stating his theories of education, is exactly that its framework is set up from one point of view and the material operates on another. Many times the author gives definite instructions, with a timetable, for carrying out some plan, but then throws in a reminder at the end that nothing must be slavishly followed, that the teacher must allow for creativity, etc. Then he becomes frightened of this nagging recognition of human freedom, and says BUT be SURE to cover the material. Section three of the book is full of this sort of fence-jumping, possibly reflecting many points of view, since some members of the E.C.F.S. Curriculum Committee helped with the material. Some such editorial work must account for the chapter on "Some Aids to Teaching." The instructions for the project method were certainly written by an unreconstructed progressive educator and those on the lecture by a different person, possibly a Dale Carnegie devotee. Neither shows any recognition of the Christian doctrine of man or the recognition of the problems of freedom and authority, about which the author himself has written convincingly in an earlier section.

Whether we like it or not, there *is* a philosophy of Christian education deeply rooted in our Christian faith and not departing from it. In this point of view any method one uses is consistent with the philosophy and never offends the basic relationship by too much freedom here or by patent manipulation there. This is education *in* a faith *by* a process, and this is a far cry from content by means of methods. I believe that Fr. Reed knows this, but it does not come through in this handbook, which is sad.

With this caveat—that there is a gap between the theory and the practical suggestions—this book will be useful to a great many teachers and some parents and clergy. Read it with a discerning eye and you will learn much. Any book requires thinking of its reader and some skepticism. Both are needed here.

The leader's guide is a practical, minute-by-minute timetable for using the material in a variety of situations. It suffers in its questions from a common disease of guides, in that the questions tend just to check on the content of the book, not its meaning. A good leader will see this weakness and rework the the questions to get at a meaning and implication for living.

Marion Kelleran
Director of Christian Education
Diocese of Washington

In the Beginning

By Roger Pilkington. St. Martin's Press, 1957. 59 pages. $2.95

It has been a pleasure to read this book. The author shows a clarity of thought and expression that is most gratifying as he compares the scientific account of creation with the majestic speculations of the first chapter of Genesis.

Dr. Pilkington has done two things of great value. He has provided an answer for the junior- and senior-high-school student who is perplexed by the differences between his textbook and the Bible. And he has provided background reading both for church school teachers and for religiously minded teachers in secular schools. I heartily recommend *In the Beginning* for every church school and parish library. I would further suggest that church school superintendents check with the public school as to the grade in which the scientific story of creation is taught, then recommend this book to teachers of the corresponding church school classes. It is also a good book to lend to perplexed students.

The highly decorative drawings by Piet Klasse are both humorous and helpful. This book would be an excellent gift for young people on birthdays or other anniversaries.

(The Rev.) Edric A. Weld
Department of Christian Education

Preaching the Christian Year

Howard R. Johnson, editor. Charles Scribner's Sons, 1957. 243 pages. $3.75

Teachers in the Church are always in danger of subjecting children to just one more unrelated fragment of a broad curriculum. We can do nothing about the many teachers; that is life. Nor can we prevent our teaching from being a fragment; such is the burden of time. But we can do much about whether or not these fragments are related.

The most glaring example of unrelatedness rests in the usual divorce between the "curriculum of worship" and what takes place in the Sunday school class. And the more the class becomes concerned with its own problems, the more likely will this chasm develop.

Preaching the Christian Year is designed to give to clergy and other Christian teachers the thinking behind the Christian Year and the Sunday-by-Sunday message being proclaimed in the Church's worship. As a series of addresses, this material made a profound impact on clergy of the New York area. Now that these are available in book form they are a provocative study extremely helpful to anyone willing really to work at reading them.

(The Rev.) J. Stuart Wetmore
Director of Christian Education
Diocese of New York

What the Church is teaching week by week

by William Sydnor

Because FINDINGS is not published in July or August, we print herewith the installments for August and September. Those for June and July were combined in the May issue.

Trinity IX, August 3, 1958

THE THEME:

Shun idolatry.

THE EPISTLE. I CORINTHIANS 10:1–13:

In a section on Christian freedom (8:1—11:1), the Apostle warns of temptations which beset God's people and warns against too great self-confidence. The Israelites in the wilderness succumbed to the temptation to worship idols.

THE GOSPEL. ST. LUKE 15:11–32:

The parable of the Prodigal Son portrays two kinds of idolatry. One is worship of worldly pleasures, which leads to unrestrained indulgence, and the other is prudish self-righteousness which shuts out both fellowman and God. The good news is that the Father is willing to take back both kinds of idolaters if they are penitent.

●

PSALM 115:

This hymn, probably used in Temple worship, sets trust in God (vv. 9–11) over against the worship of idols (vv. 4–8) and then ends with a recounting of the Lord's continued favor to His people (vv. 12–18).

EZEKIEL 14:1–11:

In the Name of the Lord the prophet speaks out strongly against idolaters.

I THESSALONIANS 4:1–12:

The ethical half of this epistle begins with this section. God has called us to holiness, not to immorality and idolatry. Live lives of purity and love, says the writer. He speaks of the relationship of husband and wife, but his words apply to all relationships.

Trinity X, August 10, 1958

THEME:

God is the giver of good gifts.

THE EPISTLE. I CORINTHIANS 12:1–11:

This is St. Paul's fullest description of the diversity of God-given abilities among members of the Body of Christ.

THE GOSPEL. ST. LUKE 19:41–47:

This is the closing part of St. Luke's account of our Lord's triumphal entry into Jerusalem. His condemnation of the mercenary traffic in the Temple courts is also a condemnation of the misuse of God-given abilities.

●

PSALM 145:

The psalmist sings of how God's saints show forth the glory of His kingdom by the way they live among their fellows (vv. 10–12).

ECCLESIASTICUS 1:1–10:

The sage wisely understands wisdom to be one of God's gifts to men. This passage (vv. 1–10) is based on Proverbs 8 which sets wisdom on the widest possible stage.

ST. JOHN 8:25–36:

Those who are truly disciples of Jesus Christ have the great gift of God's truth, which is the doorway to real freedom.

Trinity XI, August 17, 1958

THE THEME:

Our help is in the Name of the Lord.

THE EPISTLE. I CORINTHIANS 15:1–11:

This part of I Corinthians 15 is the earliest and is considered the most important testimony to the resurrection of Jesus Christ. God gives His grace (power) to those who have faith in the risen Christ.

THE GOSPEL. ST. LUKE 18:9–14:

The parable of the Pharisee and the Publican is a contrast in religions. The Pharisee sought to save himself by self-righteousness; his was a religion of good works. The publican was saved by his faith in God's grace (love and mercy); his was a religion of grace. The Epistles often comment on this issue. See, for example, Galatians 2:16 and Ephesians 2:8.

●

PSALM 124:

This is a hymn of gratitude for deliverance from enemies. "Our help

standeth in the Name of the LORD," says the psalmist.

PSALM 125:

This pilgrims' psalm is filled with an atmosphere of trust in the Lord's protecting power.

ISAIAH 26:12–16, 19:

God has the power to raise up the fortunes of Israel, sings the prophet. He speaks of God reviving the life and fortunes of the nations. This is similar to Ezekiel 37.

ROMANS 8:26–39:

The glorious section (Chapters 5 through 8) of which this lesson is a part describes the new life enjoyed by those who put their faith in the saving work of Christ. "The Spirit helps us in our weakness," St. Paul writes. Moreover, "we are more than conquerors through him who loved us." Here is the power in which the Christian believer stands and by means of which he can overcome the world.

Feast of St. Bartholomew, August 24, 1958

THE THEME:

A godly man.

THE EPISTLE. ACTS 5:12–16:

We know Bartholomew only as a name on a list (Acts 1:13). However he was one of that company of godly men, "the apostles," through whom God's healing power touched the lives of men and women.

THE GOSPEL. ST. LUKE 22:24–30:

Our Lord warned the disciples during the intimacy of His Upper Room conversation with them that unselfish service was a hallmark of those who are faithful to Him.

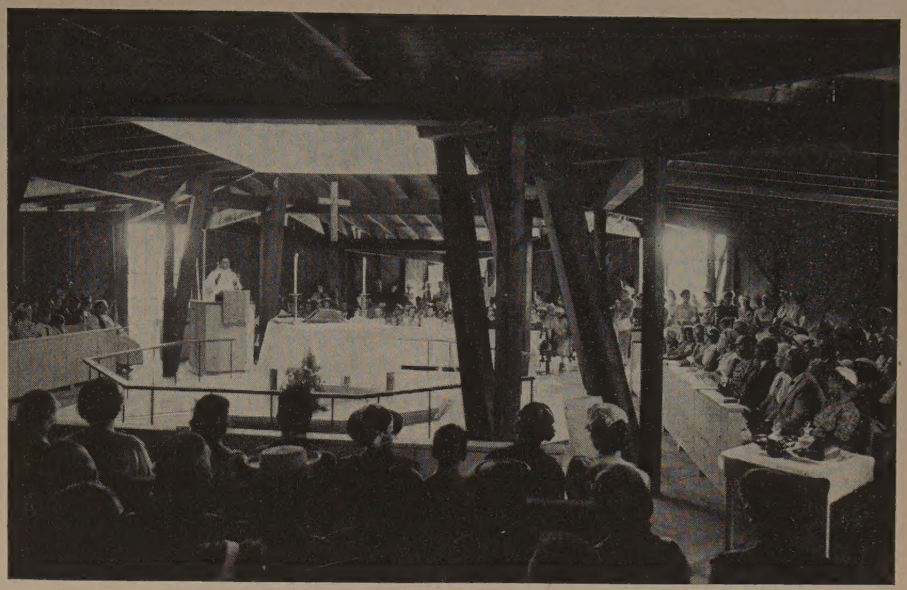
●

PSALM 91:

This great hymn of faith was written by a simple and godly man. His is the wholehearted, complete trust of a child, and this is the childlikeness Jesus talked about (Mark 10:15). It is appropriate to be reminded of this necessary quality on a saint's day.

GENESIS 28:10–12, 16–17:

The story of Jacob's dream is a graphic reminder that every place is a holy place when one realizes that God is there.



Church of St. James the Fisherman, Wellfleet, Cape Cod, Mass.

ST. JOHN 1:43–51:

Bartholomew is not mentioned in the Fourth Gospel nor is Nathanael mentioned in the other three. They may have been the same person—Nathanael, son of Ptolomy ("bar-Ptolomy"). In this first meeting with Jesus, Nathanael recognizes Him as the Son of God.

Trinity XIII, August 31, 1958

THE THEME:

Love thy neighbor.

THE EPISTLE. GALATIANS 3:16–22:

This passage does not fit into the day's theme, but it does provide a good connective. A religion of works and service is not enough. We are saved, rather, by putting our trust in the saving God who keeps His promises. We are saved by Christ, not by our good works, however commendable they may be.

THE GOSPEL. ST. LUKE 10:23–37:

The Good Samaritan is the model of complete neighborliness. The parable is a snapshot of the meaning of the Golden Rule—doing for another what one would want done for oneself in similar circumstances.

●

PSALM 104:

This is a hymn in praise of God the Creator. He has a bountiful concern for all that He has made.

ECCLESIASTICUS 17:1–15:

The ancient sage speaks of God's care for mankind. Then he speaks of God's commandment that every man have concern for his neighbor.

ST. MARK 3:20–21, 31–35:

In the midst of Jesus' teaching and healing ministry, He was so busy that He had little time to rest or even to eat. His friends and His family were naturally worried about Him. As was characteristic of Him, Jesus used the situation as an opportunity for teaching. He said, in effect, all who do God's will are my relatives. In the context of today's thinking, doing God's will certainly includes a concern for one's fellow men.

Trinity XIV, September 7, 1958

THE THEME:

Do that which is right in the sight of the Lord.

THE EPISTLE. GALATIANS 5:16–24:

Here are contrasting pictures. The Apostle describes those who are led by the Spirit of God and are therefore faithful sons of God (Rom. 8:14), and those who are not. Notice that the characteristics of those who do obey the Spirit's promptings build up brotherhood. The others are tearing it down.

THE GOSPEL. ST. LUKE 17:11–19:

All that the Lord said and did was pleasing to God (Mark 1:11; 9:7). In this incident with the lepers we see Jesus going out to those whom others failed to care about and love.

●

St. John's Mission, Bruneau, Idaho.

PSALM 19:

In the second half of this psalm the poet sings of the attractiveness of God's law (vv. 7–14). "The fear of the LORD is clean," he says. Whatever else these words mean, they certainly suggest a way of living which is pleasing to God.

PSALM 24:

Those are welcome in "the hill of the LORD" who have "clean hands, and a pure heart." (vv. 3–4)

MICAH 6:1–8:

Here is the Old Testament's best-known description of genuine religion (v. 8). The prophet opposes carrying out religious observances merely for their own sake, lacking a humble trust in God and a concern for others. Jesus dealt with this same matter in sharp language (Matt. 23:23).

PHILIPPIANS 4:4–13:

One way in which a man expresses his thankfulness to God is through the way he treats other people. The Apostle says that a Christian's response depends on a person's particular need. If the person needs information, the Christian's obligation is to be truthful. If he has been wronged or mistreated, the Christian's obligation is to give justice. (See verse 8.)

Trinity XV, September 14, 1958

THE THEME:

Put not your trust in material things.

THE EPISTLE. GALATIANS 6:11–18:

The Christian does not trust in "the flesh" (the outward and material) but rather his trust is in the Cross of Christ. Because of this center around which his life is oriented, he is a "new creature." Life has meaning it did not have before.

THE GOSPEL. ST. MATTHEW 6:24–34:

In the Sermon on the Mount, Jesus teaches us not to become anxious and put our trust in material things rather than in our heavenly Father. Anxiousness about the future can trick us into transferring our trust from God to mammon (the things of this world).

●

PSALM 49:

This psalm warns against following the example of those whose wealth has turned their heads and fooled them into trusting in their goods rather than in God.

ECCLESIASTICUS 5:1–10:

The wise counselor who wrote this book also warns against trusting in one's wealth. "Do not delay to turn to the Lord," he advises, "nor postpone it from day to day." (v. 7)

ST. LUKE 12:13–21:

Our Lord tells a parable which shows the folly of putting one's trust in this world's goods.

Feast of St. Matthew, September 21, 1958

THE THEME:

Wealth and Christian discipleship.

THE EPISTLE. II CORINTHIANS 4:1–6:

In contrasting the ministry of light with the ministry of darkness the Apostle says we have "renounced the hidden things of dishonesty." (v. 2)

THE GOSPEL. ST. MATTHEW 9:9–13:

Our Lord calls Matthew, a tax collector, to be one of His disciples. Those who collected taxes were really working for the Roman Empire which had conquered Palestine. Tax collectors were therefore servants of the oppressors of their people. Many of them were also dishonest grafters. Matthew heeded Jesus' call and, turning his back on his former way of life, became a disciple.

PSALM 119:1–16:

This is a part of a long psalm in praise of God's law. When we read these verses in the context of thinking about St. Matthew, a (probably) dishonest tax collector who left his dubious trade to become a follower of Jesus Christ, these two stanzas have special meaning.

I KINGS 19:15–16, 19–21:

Elijah, the prophet, calls Elisha to be his disciple. This gives another glimpse of the practice, common in Bible times, of discipleship to a rabbi or a prophet. It meant renouncing one's former way of life and complete dedication to the will of the master. This passage along with the stanzas from Psalm 119 might be considered a commentary on the Gospel for the day.

ST. MATTHEW 19:16–30:

The incident of the rich young man who came to Jesus, and the discussions which follow it, throw a light on the relation of riches to Christian discipleship.

Trinity XVII, September 28, 1958

THE THEME:

Be not proud.

THE EPISTLE. EPHESIANS 4:1–6:

In the ethical, second half of the Epistle to the Ephesians, those who are members of the Christian Church are described as possessing "lowliness and meekness . . . long-suffering, forbearing one another." These qualities of dependence on others and of being self-effacing build up brotherhood. They are the opposites of pride and arrogance.

THE GOSPEL. ST. LUKE 14:1–11:

Jesus told this parable which cut the ground from under an attitude of self-importance. It is a picture-explanation of Romans 12:3.

●

PSALM 25:

In the course of his description of God's ways with man, the psalmist says, "Them that are meek shall he guide in judgment." (v. 8)

JEREMIAH 13:15–21:

In the course of a series of parables and warnings (Chapter 13), the prophet pleads with the people to give up their pride and turn to God before it is too late.

ST. MARK 10:35–45:

Jesus advises and warns His disciples that those who "would be great among you must be your servant." (v. 43)

ITEMS

Important personnel changes • FINDINGS reprints available

AN IMPORTANT move to assure maximum effectiveness in the development and execution of the program of Christian education was approved by National Council at its April meeting. Three main areas of responsibility were set up to coordinate all the work of the Department. The area of Program Development, with the Rev. A. Donald Davies, Executive Secretary of the Adult Division, as coordinator, includes the three age-level divisions (Children, Youth, and Adults) and representatives from the Seabury Series Division and the Leadership Training Division. The Field Services area, with Mary Louise Villaret, Associate Director of the Department, as coordinator, includes the Leadership Training Division, the Church and Group Life Laboratories, the Training Program for Adult Assistants in Christian Education, and the units of Camps and Conferences and Parish and Preparatory Schools. The Editorial and Production area, with Dr. David R. Hunter, Director of the Department, as coordinator, includes the Curriculum Development Division (including the Small Church School Project), the Division of Audio-Visual Education, and FINDINGS.

The unique feature of the reorganization is that every officer in the Leadership Training and Seabury Series divisions will also have membership in one of the age-level divisions to assure maximum coordination of program development and its execution.

A second important step forward is the long-anticipated assignment of two officers of the General Division of Women's Work (formerly the Woman's Auxiliary to the National Council) to the Department of Christian Education. Miss Avis E. Harvey, formerly Associate Secretary of the Woman's Auxiliary, is now an associate secretary in the Adult Division. Miss Carman St. John Wolff, missionary to Central Brazil, will become Associate Secretary for Overseas Missionary Education. She will be the Department's liaison with all overseas missionary districts, her appointment effective on January 1, 1959.

The Department reorganization included two transfers of personnel. The Rev. Ira A. England, Ph.D., formerly consultant for small church schools, is now Associate Secretary of the Unit of Evaluation. The Rev. Richard U. Smith, formerly editor of leadership training publications, will give full time, as editor of Christian Education FINDINGS, in the new Editorial and Production area.

●

THE TENTH annual Religious Drama Workshop for adults, sponsored by the National Council of Churches, will be held at Lake Forest College, Lake Forest, Ill., from July 26 to August 2. The program is designed for leaders in a parish or on a college campus. The total cost of the workshop is $62.00. Write Miss Helen Spaulding, 297 Fourth Ave., New York 10, N.Y., for information or registration.

●

MISS Florence Lukens Newbold, Senior-High-School Editor of the Seabury Series and veteran member of the Division of Curriculum Development, is leaving the Department of Christian Education to organize a department of religion at the National Cathedral School for Girls in Washington, D.C. Prior to coming to Greenwich, Miss Newbold was principal of St. Mary's Hall, Burlington, N.J., and also served as Executive Secretary of the Girls' Friendly Society. In her new work Miss Newbold will be liaison between the school and the Cathedral and diocese, and thus will be working closely with girls and with adults.

●

SEVEN articles from recent issues of FINDINGS have been in such demand as to require their publication separately: the Rev. David R. Hunter's "Have You Examined Your Decisions Lately?" (May), the Rev. William Sydnor's "Family Worship in the Church" (April), the Rev. Arthur O. Phinney's "Why Send Your Child to a Church Camp?" and the Rev. Richard L. Harbour's "When You Organize a Youth Group" (both from the March issue), Emma Lou Benignus' "The Ministry of the Laity" (February), Mr. Harbour's "Youth 's Place in the Church" (November), and the Rev. Elsom Eldridge's "It's Nice to Know What You're Doing" (September). The last-named should be "required summer reading" for every church school teacher; it suggests how teachers can prepare themselves for their work by familiarizing themselves with their manuals. All these articles are available at a nominal sum from the offices of their authors at 28 Havemeyer Place, Greenwich, Conn.

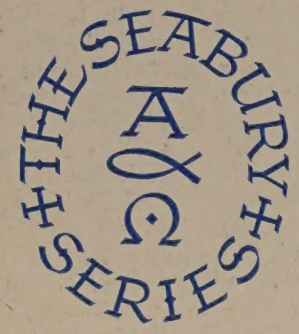
Miss Carman Wolff

Miss Avis E. Harvey

THE Seabury Series

MATERIALS FOR CHRISTIAN EDUCATION

prepared at the direction of General Convention



A total program of Christian Education
from nursery class to high school
and for adults.

For Fall 1958

NEW MATERIALS and REVISED COURSES

Revisions are based on careful study and evaluation of the use of the original courses.

NURSERY
A second set of children's take-home cards, GIFTS OF GOD, to supplement ALL THINGS CREATED.

GRADE 1
A new pupil's take-home reader, TIMMY'S SEARCH by Harry Behn.
A completely revised teacher's manual.

GRADE 4
A new pupil's take-home reader, THE PROMISE.
A completely revised teacher's manual.

GRADE 7
MORE THAN WORDS completely revised and expanded.
A completely revised teacher's manual.

SENIOR HIGH: Course 1
A completely new course, with student's resource book, TO KNOW AND BELIEVE, and teacher's manual.

OTHER NEW MATERIAL
Grade Level Folders for parents.
LEADING ADULT CLASSES:
A handbook

The Seabury Series includes

- Teaching material for each grade.
- Pupil's material for each grade.
- Every course covers a full church school year — orders need to be placed only once a year.

For details about all courses from nursery up, see the Preview 1958-1959.
Single copies available free on request.

The *Seabury* Press